1560/1132 (1-3.)

THE

Rev. Mr. O'LEARY's

THIRD ADDRESS

TO THE

WHITEBOYS,

PARTICULARLY THOSE OF THE

COUNTY OF CORKE.

REVISED AND CORRECTED BY HIMSELF.

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Rev. Mr. O'LEARY's

THIRD ADDRESS *to the* WHITEBOYS, *of the* COUNTY *of* CORKE, *&c.*

COUNTRYMEN,

TO ſuch of you as ſtill perſiſt in ſetting the laws of your Country at defiance, in oppoſition to the dictates of prudence, which ſuggeſts to man not to hazard raſhly his life, nor the intereſts of his family, but rather to bear patiently with a ſlighter inconvenience to avoid a greater. To ſuch of you as ſtill purſue a line of conduct (miſconduct I ſhould have ſaid) ſo deſtructive to yourſelves, and ſubverſive of peace and good order, I addreſs myſelf at this critical juncture. For I ſhall not confound thoſe who firſt engaged in your cauſe, either from error or licentiouſneſs, and are now reclaimed to their duty, with theſe who ſtill march on in a road which from ſad experience, they will find

to

to end in a precipice. At the firſt breaking out of theſe unhappy diſturbances you have got every caution which religion, reaſon and humanity could prompt men of compaſſion and feelings to give to a multitude eaſily miſlead, and according to the common courſe of human affairs, incapable of drawing the delicate line to which common ſenſe points out, and of which it ſays, *thus far you ſhall go and no farther.* The dangers to which you are expoſed from a diſorderly conduct, the imaginary and groundleſs proſpects you figured to yourſelves, and which you now behold vaniſhing like ſmoak; the various deluſions to which unthinking multitudes are liable to fall victims, the precaution you ſhould take againſt the misfortunes in which a conduct ſimilar to your's had involved ſo many before. Every thing, in ſhort, was explained to you. The maxims of human prudence were ſtrengthened, and enforced by the great principles of Religion; and we had every room to expect, that in caſe Religion had loſt its influence over you as Chriſtians, at leaſt your own preſervation, as men, founded upon the firſt principles of nature, would induce you not to expoſe your bodies to the rod of juſtice, or to the executioner's hand. When you imagined yourſelves ſecure in your numbers, an anticipated liſt was made out of ſo many *White boys whipped, ſo many hanged, ſo many ſhot by the army, ſo many Whiteboy's widows and orphans reduced to beggary from the miſconduct of their huſbands and fathers.* There was no inſpiration requiſite, in order to foretell ſuch future events. Foreſight and common ſenſe uttered a prophecy which you ſee now fulfilled,

filled, and the accomplishment whereof you can read on the mangled backs of the companions of your former excursions. If you are wise then return peaceably and without delay to your occupation and duty, and do not swell the catalogue of suffering offenders. It is the advice of one who has your welfare at heart. Who, whilst he reprobates your disorders, pities your weakness, and who, in acknowledging the justice of the punishment inflicted for the crime, commiserates the man in the criminal.

But what will my pity avail, if you do not pity yourselves? How, or by what arguments to reclaim you, I am at a loss. I shall however pay this last tribute to humanity, and follow the advice of the Apostle, who commands Ministers of the Gospel *to rebuke, reprove, exhort* the sinner. *To be instant in season, out of season.* If any endeavours should chance *to be out of season* with regard to the obstinate, yet they may happen to be *in season*, with regard to those whom I would fain preserve from the contagion of your pernicious example. I reclaimed some of your associates before, who now feel the comfort of having returned to the path of peace, and good order. Happy for you, though late, if you copied after them. To attempt to reclaim you by the power and influence of religion, would, I am afraid, be an useless task. You have thrown off its restraint. And however orderly a well-bred Deist, who does not feel distress, and laughs at religion, may conduct himself through life untill the scene of delusion is closed, and death introduces him to the Judge, who says, Woe to you who laugh,

&c.

When the common people in any ſtate throw off the reſtraints of religion, or become fanatics, they become like lions unchained, who if not oppoſed by force or ſtratagem, will devour their defenceleſs prey. Of this we have unhappy proofs in the diſturbances which have diſgraced this province. When you minded your religion, peace and order reigned over the land. The weary cottager after his labour and rural meal ſlept ſecure, and acquired freſh ſtrength for the toils of the enſuing day, and if the neighbour was injured in his property by ſtealth or fraud, the dread of profaning the Sacraments was attended with reſtitution, and the purpoſe of amendment. But when, to the aſtoniſhment and ſcandal of the public, religion became a ſport; when the houſes of worſhip were profaned by tumultuary meetings, beginning their devotions with the ſolemnity of combination-oaths, without enquiring whether they were lawful or ſacrilegious. When the flocks became deaf to the inſtructions of the Paſtors, dictated inſtead of obeying, and did with their own hands what the moſt infamous Prieſt-catchers reſtrained from doing in times of perſecution; I mean the nailing up the chapels, and excluding from the houſe God ſuch as intended to offer up their prayers on that day appointed by all denominations of Chriſtians, for the worſhip of the Supreme Being, and held ſo ſacred, that on that day the very adminiſtration of civil juſtice is ſuſpended; when, without any intention to exchange one Creed for another, but rather to get rid of both, nor any intention to reform the morals, but rather to obtain impunity for licentiouſneſs,

you

you flocked to the Proteſtant churches, as the temples in former times were reſorted by thoſe malefactors who intended to make of the houſe of God a rampart againſt the purſuit of violated juſtice; when this irreligious farce was attended with the notes of the flute, and the blaſts of the bag-pipe *playing* from one houſe of worſhip into another, and a ſet of men combined againſt the clergy of both, threatening with deſtruction the reſpectable Catholics who refuſed to attend the proceſſion of diſorder and tumult.

In ſhort, when religion loſt its hold of people accuſtomed to revere and reſpect it, then the moſt peaceable county of the kingdom became a ſcene of anarchy, diſorder and confuſion, and ſpread the cantagion far and wide, a brutal and indiſcriminate vengeance was wreaked upon man and beaſt. And the exceſs of the mad rabble who acknowledged Lord George Gordon for their Preſident in the year eighty, have been in ſome meaſure copied by the followers of Captain Right in the year eighty-ſix. The former burnt houſes, and committed ſinging birds to the flames. The latter cropped horſes, and burnt ricks of corn.—*O fooliſh Galatians!* ſays St. Paul, *what hath bewitched you?*

If you complained of grievances, was redreſs to be obtained by profanation, and inhuman and barbarous ſteps, which tend to defeat the very end you propoſe to yourſelves, and to make you rather objects of deteſtation than pity? When you complained of the conduct of ſome of your own Clergymen, as overbearing and rigorous; to remove every plea for diſorder and diſcontent, your prelates aſſembled,

aſſembled, and after declaring that a ſmall ſtipend, the reaſonableneſs of which they left to the deciſion of the public, was requiſite for the ſupport of your paſtors; they enjoined them at the ſame time not to enforce a rigorous exaction of their dues, but to ſhew upon all occaſions that ſpirit of mildneſs, lenity and diſintereſtedneſs, ſo becoming their ſacred character. What more could they have done? You, on the other hand, not only bound yourſelves by oath to withhold your uſual ſupport, but controul the opulent and well diſpoſed, who were willing and able to make up for what yourſelves were unwilling and unable to give. Thus under pretence of redreſſing grievances, you became the oppreſſors of your ſpiritual guides, and as to your cauſes and complaint from proctors and tithe-farmers, inſtead of waiting for that relief which the humanity and wiſdom of the Parliament may in time and place ſuggeſt, you have arrogated to yourſelves a power bordering upon life and death, by burying them up to their chins in graves, lined with briars and other materials of torture, leaving their life or deſtruction to the bare chance of being found or not found, by ſome paſſenger. Great God! could you be ſo diveſted of feeling as to inflict ſuch a puniſhment, or ſo devoid of common ſenſe as to imagine, that ſuch a conduct was the beſt method of deſerving the attention and compaſſion of your rulers? The public conſidered theſe horrid barbarities as the effects of temporary madneſs, which cool reaſon and the ſeverity of the law would effectually cure. But what muſt not be their indignation and aſtoniſh-

ment,

ment, if, after the ſteps which Government has taken, they ſee you not only relapſe into your former frenzy, but work yourſelves up to the higheſt pitch of madneſs!

After reforming the clergy you now proceed to reform the ſtate. By your new regulations no labouring man is to go to another pariſh to ſave the harveſt. This certainly ſhews your humanity and wiſdom, on the eve of the ſevere winter, where every hand ſhould be employed to ſecure the bounties of nature—and this I call a *regulation of beggary and impriſonment.* For the landlord will have his rent or your bodies, and if you refuſe to work you muſt beg; and the public will give no alms to perſons who become idlers from wilful obſtinacy.

You write threatening letters to the Civil Magiſtrate, ordering him, under the ſevereſt penalties, to interfere no more in your proceedings, and are come to reſolves about the hearth-money, which you intended to regulate by your own ſtandard; and this regulation about magiſtrates and hearth-money, as more immediately affecting Majeſty, is a regulation bordering upon treaſon or rebellion, and appropriating to yourſelves a part of the revenues of the crown. To crown the work, you poſted up a notice, or you wrote a menacing letter to a moſt reſpectable Proteſtant clergyman, ordering him not to meddle with an old church in his pariſh, the materials of which is requiſite to defray the expences incurred by building a new one, but to leave it to you for a chapel. And this regulation, to me, is a regulation of *ſurprize and aſtoniſhment.* What a *ſurpriſing* tranſition from profanation to devotion, from one extreme to another!

ther! Some time before you nailed up the chapels, and would not permit your clergy to officiate therein. Now your own chapels will not ſuffice without having the church: not long ſince you carried the chapel to church; now you will have the church come back to the chapel. This is a ſtrange fit of devotion in a ſet of men who, not long ago, in deriſion of prieſthood, gave but an Iriſh crown to the paſtor, at a wedding, and collected eighteen ſhillings for the piper. But pray, if you obtain the church who will be your chaplain? for I am ſure no Roman Catholic clergyman will be ſo mad as to obtrude into a church of the eſtabliſhed religion, under the banners of ſedition. You muſt then ordain a chaplain yourſelves; and every perſon who attempts a reformation in the church and ſtate, without an ordinary miſſion, commonly pleads a miſſion from Heaven. Capt. Right may aſſume the power of the ordination, as the German cobler, who attempted the reformation of religion, pretended to impart the gift of prophecy to his diſciples, by making them drink a pot of beer, and giving them on the head a ſtroke of a poker.

However, as this extraordinary meſſage, purporting to give up a Proteſtant church to be changed into a chapel, is become the general ſubject of converſation, it is incumbent no me to make my remarks on it. I have read ſo many anecdotes of plots, and roguiſh ſchemes, of which ſimpletons were the tools, and knaves the contrivers, that I am very cautious. It is ſuppoſed that when you meet in your lurking holes, you all agree in the ſame meaſure, and that every deliberation is the act of the whole corps, otherwiſe you

would

would ſoon diſperſe. If then this meſſage be really an act of your meeting, ſome artful incendiary, capable of working upon your intellects, ſtupified by watching and intoxication, has crept in among you, either to cauſe ſome confuſion in the ſtate, from motives beſt know (if not to himſelf) certainly to his employer, or from an expectation of obtaining reward for ſwearing away your lives at the t aſſizes. For there is not the leaſt ſhado of probability, that a ſet of night-ſtrollers, cropping cattle and burning corn, after nailing chapels and humbling their clergy, would expoſe themſelves to martyrdom in forcing a Proteſtant clergyman to give up a church, to indulge their devotion. Moreover, you know that when a new place of worſhip is to be erected, the Pariſh Prieſt is always conſulted; for where there is no Maſs, there is an end of the chapel. You know full well that no Prieſt would attend you in ſuch a fit of frantic devotion, if you did not force him to ride bare-backed, Proctor-like, on Captain Right's grey horſe, with the furze ſaddle under him, and the horn ſounding before him. Give up then every thought of changing the church into a chapel, for you will never get any Prieſt to attend you there, without you drive him before you, mounted as I mentioned; and I am ſure that the moſt ambitious of the clergy would not ride the Pope's mule in ſuch an equipage. The meſſage then, if it comes from you, is of a piece with the reſt of your proceedings, as far as they are barely confined to *nonſenſe*; and if the churches and chapels were the antichambers of Heaven, they could never procur you admittance into its inner apartments,

whilſt

whilſt you lead a looſe and licentious life, deſtroying your neighbour's property, and diſturbing the peace of ſociety. However, if you want to ſee the inſide of that church, you ſhall be gratified on the following condition. Appoint what Sunday you think fit, and that at ſooneſt, and I ſhall go and meet you there, not to ſay maſs, but to give you an exhortation, or a ſermon, which ever you like. Colonel Mannix, or any of the neighbouring Magiſtrates will, I am confident, not refuſe to attend; after the exhortation, of which you certainly ſtand in need, the Magiſtrate will explain the law to you, liſten to your complaints, and if you make a ſolemn promiſe, which you can without any remorſe confirm with an oath, to return peaceably to your duty, and to diſturb no longer the community, he will tranſmit your complaints to your Repreſentatives in Parliament. A ſimilar affair happened already, and has been attended with ſucceſs, for the people, on liſtening to reaſon, returned to the path of moderation and good conduct. All this is to be done with the conſent of the gentleman to whom the old church belongs; for you know that it is not civil to force into another man's houſe. The paſtor of that church is a ſtedfaſt Proteſtant, and I am a ſtedfaſt Roman Catholic, believing ſeven ſacraments, and every aticle that has been explained to you in your early days in your cateohiſm. Yet we are both united in the ſame cauſe of charity and benevolence with ſeveral other gentlmen of different perſuaſions, as members of the committee for the relief of inſolvent debtors.

Our controverſies turn upon the ways and

maans

means of keeping order and cleanlineſs in the gaols, of procuring the captive debtors a weekly allowance, of compounding with their creditors, and reſtoring them to their poor families. The very magiſtrates who you threaten are ſubſcribers to this inſtitution. On the liſt of the relieved captives are numbers of your own nameſakes and relations. This digreſſion I make in order to remind you of your ingratitude and deluſion in meddling with the clergy of the eſtabliſhed religion, many of whom deſerve ſo well of the poor; but that gentleman in particular, the martyr of charity, who beſtows on them the portion of time and ſubſtance which he can ſpare from his functions and family. The propoſal of meeting I make from my heart. The ſubject of my ſermon ſhall be the obligations which nature and religion impoſe on man to live peaceably and honeſtly, both as a Chriſtian and a member of civil ſociety, and my text ſhall be theſe words of St. Paul, *I exhort therefore that prayer and ſupplications be made for Kings, and for all that are in authority, that we may lead a quiet and peaceable life in all Godlineſs and honeſty.* 1 Timothy, chap. 2. May you conform your lives to the text! Amen. But to return to the notice, or meſſage:

It is moſt likely that ſome one who would not much ſcruple to tell a lie at the expence of your lives, has written the letter in your name, or poſted up the notice, to make you more odious than you are, (though you are odious enough already,) and to haſten the vengeance of the laws which await you, by quickening the fears of the public. Every robbery and plunder will be laid to your charge,

charge, ſeveral ſeditious letters will be written in your names, divine juſtice will permit that even the malice of others will haſten to your ruin. And however I hate your proceedings, I really pity your madneſs in putting it in their power; and the more ſo, as, according to St. Auguſtin, no wretch is more to be pitied than the wretch who does not pity himſelf. One ſhould think, that more than a twelvemonth's apprenticeſhip to licentiouſneſs, beſides the loſſes you have ſuſtained, would have tried you in the road of iniquity, and little did we expect to hear any more of cropping horſes and burning corn, much leſs depriving the cottager of the uſe of his ſpade amidſt the invitations of a copious harveſt. Little did we expect to hear of attempts to deprive the landlords of their rent, to encroach upon the authority of the Parliament, and to invade the rights of the Crown, by arrogating to yourſelves the power of regulating the taxes of the ſtate, after two aſſizes, and the lenity, impartiality and wiſdom which Government has ſhewn upon the occaſion; for what greater proofs of them could Government have given, than when the energy of the laws was to be ſupported by the military power, it appointed a General who unites humanity with valour, who condeſcended to appear in your congregation in order to liſten to your complaints, prevailed on ſeveral gentlemen concerned in tithes to reduce them to the moſt reaſonable ſtandard; copied after that illuſtrious Roman, who, when the common people had thrown off the yoke of ſubordination, kept the ſword in the ſheath, and held out the olive branch, prefering in the firſt ſtage of the political diſ-

temper,

temper, lenient to violent remedies. A General, in fine, who, on hearing well-grounded complaints, would forget the warrior in the advocate for the diſtreſſed, if the complainers ceaſed to be licentious.

In the delicate circumſtances which affected your lives, Government appointed a judge, endowed with extenſive knowledge, penetration and wiſdom, which qualify him ſo eminently for holding the ſcale in which the lives, the fortune, and the honour of men, are to be weighed; with integrity, proof againſt the attacks of power and intereſt, with humanity and moderation, which without looſing the veil wherewith juſtice is painted hoodwinked, can raiſe its border to caſt a glance of pity on the unfortunate: Such were the two illuſtrious perſonages in whoſe hands government lodged the ſword of military power and juſtice, to ſuppreſs the diſorders to which you have given riſe. I mean Lord Luttrel and Lord Chief Baron Yelverton. Wiſdom and impartiality made a choice which humanity applauded; but a longer continuance of your madneſs and folly muſt baffle their united efforts, to you own inevitable deſtruction.

The honour of the country, the preſervation of public order, the protection of the defenceleſs cottager, and the prevention of further diſorders, will compel Generals to mark the progreſs of their march with your blood, and judges to ſtretch the laws to their utmoſt rigour. Equally cruel to yourſelves, and unmerciful to others, if you have any grievances to complain of, you block up every road to redreſs, by the very ſteps whereby you intend to obtain it.

In

In a large county, and I may almoſt ſay a province, without arts or manufactures, where, in ſome places, in a range of fifty or ſixty miles, ſcarce a wheel or reel can be met with for want of flax or wool to employ the houſe-wife, and where the very treaſures of the ocean are become uſeleſs from want of the means to improve the advantages of nature. In a place ſo circumſtanced, where the poor cottager muſt with five-pence a day ſupport himſelf, a wife, and five or ſix children, more or leſs, and contribute his ſhare to the ſupport of the State, you attempt to deprive poor, induſtrious men of the liberty of earning the means of ſubſiſtence. Some of you can remember the great froſt, and ſuch of you as were not born at the time muſt know from the tradition of your fathers, that Heaven viſited the land with a famine, whoſe ravages amongſt the common people were ſuch, that for want of food, the living had ſcarce ſtrength enough to bury the dead. Now Heaven is kind in granting you an extraordinary continuance of fair weather, and a plentiful harveſt, and the favours of Heaven you reject. Inſtead of practiſing the leſſon which nature itſelf gives you in the example of the ant, the bee, and ſeveral claſſes of irrational beings, an example which Solomon recommends to your imitation in the following words: *Go to the ant, thou ſluggard, conſider her ways and be wiſe; which having no guide, overſeer, or ruler, provideth her meat in the ſummer and gathereth her food in the harveſt.* Inſtead of improving the fair weather to be the beſt advantage in new thatching your cabbins, in minding your buſineſs, and laying in a ſtock for the ſupport of yourſelves and

families

families againſt the enſuing winter, you exhauſt your health in thoſe nightly excurſions, the fruits of which muſt be the loſs of life or liberty, or a criminal wearineſs which diſables you from working the following day. Under pretence of redreſſing grievances, you confine the labourer who has no work at home, who at ſtated times goes to earn his wages, in other pariſhes, and whoſe aſſiſtance is requiſite for ſaving the harveſt. You confine him to his cottage, where he has nothing to behold but a wife and children periſhing with hunger, and his ſpade and ſhovel decaying with ruſt, becauſe by the regulations of the Right Boys, he dares not to handle them in the pariſhes where he could get employment. Thus you oppreſs the poor; you diſtreſs the farmer, who at certain times wants an extraordinary number of hands; you will fill the gaols with inſolvent debtors; and you begin to ſow the ſeeds of ſcarcity and famine, which yourſelves muſt feel, as well as the innocent, who ſuffer but too often for the guilt of others. If this be your mode of redreſſing grievances, the remedy is worſe than the diſeaſe; and if no other crime could be laid to your charge but this regulation only, this alone would expoſe you to the deteſtation of every honeſt man.

I appeal to yourſelves, whether the unhappy perſons who loſt their lives by attempting a reſcue, and thus impeding the courſe of juſtice, would not have done better to mind their buſineſs, than to be cut off by a ſudden death, and leave their widows and orphans without ſupport? To yourſelves I appeal, whether ſuch of your aſſociates as have already undergone the juſt puniſhment of the law, or ſuch as are now confined in order to

take their trial at the next aſſizes, and who, beſides their perſonal diſgrace and danger, muſt feel for their families, deſtitute of their ſupport, and diſtreſſing themſelves to ſupport them in their confinement? I appeal to yourſelves, whether theſe perſons would not have done better to mind their labour, and partake in common with their little families, of the fruits of their honeſt induſtry, than to be, as they now are the unpitied objects of wretchedneſs, labouring under preſent anguiſh, and haunted with the terror of future puniſhment, repreſenting to themſelves the ſword of juſtice hanging over their heads, and uncertain of their future deſtiny. Would you really wiſh to be in their ſituation? Anſwer me—I am ſure you would not. If then you intend to avoid their fate, avoid their example, and learn a little wiſdom from the folly of others, or rather avoid the puniſhment by avoiding the guilt.

Do you really believe, my brethren, (I call you brethren, becauſe I begin to ſoften from pity for the misfortunes you have already brought on others, and which you will inevitably bring on yourſelves, for methinks I already hear the cries of your widows, or forlorn mothers, calling to me for alms to help them to buy your coffins,) do you really believe that an obſtinate perſeverance in diſorder, a repetition of conflagrations and outrages, and a gradual riſe from one abuſe to another, are the beſt means of diſpoſing your rulers to lenity, and to a conſideration of the cauſes of your complaints? No. They only tend to give a keener edge to the ſword of juſtice. You ſhould rather dread, leſt conſtant provocations on your part, and every effort to reclaim you to your duty, rendered

fruitleſs by an obſtinate reſiſtance, may induce the legiſlature to make what is called a *miſdemeanor*, CAPITAL FELONY, and that the ſame offences which in your aſſociates have been punished with whipping or impriſonment only, may doom yourſelves to the halter. What if you were declared public enemies to the State, and ſhot without further ceremony wherever you would be met with after nightfall? This is what you have to fear; and nothing to hope while you remain turbulent.

No rulers on earth will permit any order of men to overturn eſtabliſhed laws, whilſt they have power to maintain their authority. Much leſs will the rulers of this kingdom change one tittle of the laws, on occaſion of any violence committed by a ſet men who could be mowed down; ſo many withered weeds, by one ſingle regiment. They will liſten to the complaints of the ſubjects, when preferred to them in a decent, humble and becoming manner, and through a proper channel. But they will reſerve to themſelves the mode of redreſs as well as the time for granting or refuſing it. The multitude is too fickle and inconſtant for governing itſelf: If it once ſtrikes out of the path of ſubordination, tumults, diſſentions, and the moſt atrocious crimes muſt be the reſult; and in this ſtate of convulſion, the man who complained of grievances before, under the ruling powers, will feel heavier grievances from his neighbour, who unreſtrained by law, will become his murderer, or oppreſſor. Your conduct juſtifies my remark. The man who earned his fourpence or five-pence a day, ſlept ſecure under the protection of the law, and in the neighbourhood of the Magiſtrate. Now, by

the White Boy rules, he muſt ſarve in his cottage, for want of liberty to earn his bread in a diſtant pariſh, or ride the grey horſe on a furze ſaddle, or be buried to his chin in a torturing grave. How to conclude this letter I am at a loſs. If you have any regard for your lives, for your wives, for your children, for your fathers, for your mothers, I conjure you in the name of God, to deſiſt without any further delay. Lord Luttrell, who to his eternal honor, has enquired into your complaints, is in poſſeſſion of whatever is to be laid before the Senate of the nation, whoſe deciſion you ſhould wait for, with that ſubmiſſion becoming ſubjects, and that prudence which ſhould ſuade you as men from running to your final deſtruction. Your cauſe could not be in worſe hands than your own. Therefore throw yourſelves on the mercy of your rulers, and do not force them to forget in the magnitude of your offences, whatever may be the cauſe of your complaints. This plain, ſimple and candid advice is now your laſt reſource. If you reject it, you are undone. For, you will not only have the laws and army let looſe on you, but all the nobility and gentry, all the wiſe, peaceable, and virtuous ſubjects, will conſider you as public enemies, whoſe deſtruction is requiſite for their own preſervation. And as you are ignorant of the danger which threatens you, I requeſt in your behalf, as a favour of the Printers throughout the kingdom, to copy this letter into their reſpective papers, and of the friends of humanity to make it as public as poſſible, by diſperſing it amongſt you. That it may have on you the deſired effect, is the wiſh of

ARTHUR O'LEARY.

Cork, Nov. 19, 1786.